

THE

REHEARSAL.

More Monsters.

A Summary View of Mr. J. Asgill his Book Intituled *An Argument, proving, That according to the Covenant of Eternal Life revealed in the Scriptures, Man may be Translated from hence into that Eternal Life, without passing through Death; altho' the Human Nature of CHRIST himself cou'd not be thus Translated, till he had passed through Death.*

Wherein is shew'd, That he did not Believe himself. And what his True Design was is laid open.

SATURDAY, April 26. 1707.

Rehearsal.

YOU Entertain'd me last time, Country-man, with Stories of Monsters and Savages; and since we are upon the Subject, I'll shew some of mine, and see what you have to say to them. And they are more Terrible Monsters than yours. Yours were only Monsters as to Government here among Men. But those I shall Produce are some of the old Giants that Wag'd War with Heaven.

Country-m. I'm afraid they'll Fright me, or Eat me up! But if you'll stand by me, Master, and Help me now and then, I'll venture my Mother's Son with them, if they were as Good as George o'th' Green.

Rehears. It is Astonishing to see into what various Shapes and Forms the Enemies of Christ have of Late, turn'd themselves among us, to Beat down all Reveal'd Religion, and the Authority of the Holy Scriptures.

The first I shall bring out is John Asgill, Counciller at Law, who in a late Book of his has set up this Hypothesis, That no man Dies but for want of Faith. Which Faith he says he has, and that he shall never Die.

Country-m. Doesn't he Lodge near Moor-Fields? Has he more Faith than Abraham the Father of the Faithfull, than all the Prophets and Apostles? But pray, Master, how do's he Prove this?

Rehears. He says, That Death was a Curse Impos'd for the Sin of Adam. That Christ came to take away that Curse. And that it is taken away by the Death of Christ; And therefore that whoever has full Faith in that, is freed from the Curse of Death.

Country-m. But as I remember ther was more in the Curse than Death, that is, That we shou'd not only Die at last, but that while we Liv'd we shou'd Earn our Bread with the Sweat of our Brows. Now if he is Free from the Curse, he is Free from the whole Curse. And why do's he then Drudge at the Law? What made him go over into Ireland, to plead before the Commissioners of Forfeitures, to get a little Money? What do's he Trouble himself to be a Parliament-Man for? I doubt it is for want of Faith! If he

had Faith strong enough to Save him from Death, it wou'd save him too from all the Troubles of this Life. And from Sickness too among the Rest. And is he Never Sick? And do's he send for Physicians? Then take my Word for him, he has None of that Faith he Pretends to.

But if he thinks he has, why do's he not go into the Army? He might Conquer France alone! And run into the Mouths of Cannon! Nothing cou'd eitheir Hurt him or Kill him!

Rehears. No. He Barrs that. He Supposes that some body may give him a Pelt out of Spite, to Falsify his Faith. p. 103.

Country-m. He means by that I suppose, That some body may Knock him o'th' Head. But cannot his Faith keep him from that too? That is still Part of the Curse; for it is but one way of Dying. So that here he gives up his whole Cause. But do's he talk of it in this Drolling way?

Rehears. Towards the End of his Book he Cannot keep his Countenance. But has several Light and Prophane Fibes and Joggles.

Country-m. He cou'd not Refrain a little Pleasantry, to see how he was Leading a Company of sorry People by the Nose! But this is a Demonstration that he did not Believe himself. And was only Acting a Part. But what that Part was, or what Design he Cou'd have in it, I cannot Imagine. Was it only to try his Wit, and make People Stare?

Rehears. No, Country-man, he wou'd not have been at so much Pains for that. The Design is Deeper. And through a Great part of his Book he Carries it on with an Air of Sobriety and Seriousness, that you wou'd think him in Earnest. And Quotes a great deal of Scripture, and seems to Exalt Faith to a great Degree, and to Blame the Want of it among Us, that we have not this Effect of it, as to be Freed from Death.

Country-m. Then I am quite at a Loss. I must have some of your Help now, Master, to let me see into the Bottom of his Design.

Rehears. It was this, Country-man, That if he cou'd bring as seemingly Clear and Evident

dent *Scriptures* for this *Hypothesis* of his, as ther are for the *Articles* of our *Creed*; And then every Body finding that *Death* comes notwithstanding, it wou'd soon follow that Men wou'd *Disbelieve* every word of the *Scriptures*, and Reckon them all a *Cheat*. It wou'd follow that ther was no such thing as *Faith* in the World, because we see that all Men *Die*. And he Pretends to bring as Clear and Positive *Texts* of *Scripture* for his *Affertion*, as any we have for any *Article* of *Faith*.

Country-m. I cannot suppose ther are any such *Texts* of *Scripture* for his Purpose, yet you say he brings many.

Rehears. Ther are many *Texts* of *Scripture* which speak of our *Redemption* from the *Curse* of the *Law* by the *Death* of *Christ*. Now *Temporal Death* being Part of that *Curse*, he Argues that we ought to be Freed from *That* too, else we are not Deliver'd from the whole *Curse* of the *Law*. And so our *Redemption* wou'd not be *Compleat*, it wou'd be but a *Redemption* in Part.

Country-m. You have put the *Objection* so strong, that I profess, *Master*, you must Help me to Answer it.

Rehears. Did not you say just now, That by the same Rule we must be free from *Sickness* as well as *Death*, and from all the *Troubles* and *Inconveniencies* of this Life?

Country-m. Ay, that was by way of *Retortion* upon *Askill*, to shew that he did not believe his own *Doctrin*. And I think I was up with him there. And I wonder he did not see it, and set up to be Free from *Pain*, as well as *Death*, and to *Live* without the *Sweat* of his *Brows*, or putting himself to any *Labour* whatsoever of *Body* or *Mind*.

Rehears. That *Cheat* cou'd not have lasted an *Hour*. Because every body wou'd have seen the *Contrary*. But it might be some time before his *Death*. And his *Design* might have taken Effect in a great Measure before then. As he still hopes it will.

Country-m. Well, but Answer me, why are we not Free from the whole *Curse* of the *Law*? Or, is our *Redemption* but in Part?

Rehears. It is *Full* and *Compleat*, and *Super-Abundant*. But it cannot be as yet.

Country-m. What do you mean by it *Cannot*? May not *God* do it if He pleases?

Rehears. He may put an End to the World when he pleases.

Country-m. What is the meaning of that? Cannot we be Free from the *Curse* of the *Law*, without putting an End to the World?

Rehears. We are not only Freed from the *Curse* of the *Law*, by the *Redemption* which *Christ* has Wrought for us, but an *Eternal Inheritance* in *Heaven* is thereby *Purchas'd* for us, which I call much more *Super-Abundant*. Now you know that *Flesh* and *Blood* cannot Inherit the *Kingdom* of *Heaven*, neither doth *Corruption* Inherit *In-Corruption*. Therefor we must be *Un-Clothed* of these *Corruptible Bodies*, that we may be *Clothed* upon with *Im-Mortality*. So that here *Death* is both the *Punishment* and *Remedy* of *Sin*. If we were made *Im-Mortal* here, and to live always in this World, tho' without *Sickness*, *Pain*, or *Labour*, it wou'd

be a *Miserable State*, in Comparison of those Joys which Eye never Saw, nor Ear Heard, or Ever enter'd into the *Heart* of Man to Conceive!

Country-m. But may not our *Bodies* be Chang'd into such a *Frame* as to Bear these *Un-Conceivable Joys*, without being Dissolv'd by *Death*?

Rehears. Yes. But then, as I said, the World must be at an End. Ther cou'd be no more *Propagation* of *Mankind*. Therefor that *Change* will be wrought on those who shall be Alive at the End of the World. But till then, that *Change* is Wrought by *Death*. As the *Apostle* says, It is appointed to Men once to *Dye*, and after that the *Judgment*. And *Death* is call'd a *Sentence pass'd* upon all *Flesh*. And *St. Paul* wish'd to be Dissolv'd, and to be with *Christ*. He did not say, to be *Translated*, as *Enoch* and *Elijah* were (And yet a Man's *Body* must be strangely Chang'd, tho' in a *Moment*, in the *Twinkling* of an Eye, to be Able to go up in a *Chariot* and *Horses* of *Fire*) the Holy *Apostle* was Contented to go to *Christ*, in the way of all *Flesh*. And we may Reasonably suppose that he had as strong a *Faith* as Mr. *Askill*.

Country-m. Now I see through him. His *Design* was Certainly (as you have said) to Banter the Authority of the Holy *Scriptures*, and the whole *Christian Faith*. I'm sure he shall never have my *Vote* for a *Parliament Man*, nor a *Penny* of my *Money* at the *Law*. Let him Live by his *Faith*, and see if he Believes himself.

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